

love God with merely human affection, which is often no affection at all, adds nothing to our spiritual life nor to the spiritual life of our neighbors. When the love of God takes hold of us and we lose our self love, it being transformed into God-love, then under the guidance of the Holy Spirit our lives become blessings of light and life and power in this world of darkness, of death, and of weakness.

Paul was constrained by the love of God. Throughout his ministry he never speaks of his love for God as being of any prestige in his work, but he acknowledges the constraining love of God and says, "God worketh in me mightily." "Christ liveth in me." God's love for us should so control our love that we would make a complete surrender of ourselves to God. Then the Holy Spirit would shed the love of God in our hearts. Then, oh, joy! God's love in us seeking the unsaved. God's love in us warning, exhorting, perfecting us as only love can perfect.

Come brother, let us go to some quiet corner and there commune with our hearts. Let us ask, oh, heart of mine, do you move because I love God or does the love of God move you to action. Oh, heart of mine, do you joy and praise and give and do? Because I, this ego, bids you do, or does the love of God thee constrain? Oh, heart of mine, does the Holy Spirit play heaven's love music upon thy cords, or do I of myself and of my own skill try to play heaven's melody upon thy strings? God hasten the day when we who confess Christ shall like Christ say, "I do not my will but the will of Him that sent me." When the believer shall be wholly under the control of God's great love.

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#### LAY SERMON

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"Repent ye for the kingdom of heaven is at hand."

Yes, we heard that statement long ago. John the greatest of Jewish teachers said it; Jesus the seer of the ages said it. But now after nineteen centuries science repeats it. Now let him that hath ears to hear, hear. That the scientific, the religious and the political world is on the eve of a great crisis, no thinking and observing man doubts or denies.

Hear Huply the scientist who cares nothing for religion or politics: "If there is no hope of a large and speedy improvement in the physical and moral condition of the larger part of the human race, I am persuaded that it were better that some kindly comet would strike the earth and sweep it out of existence."

A noted preacher said just recently that the words: "He came to his own and his own received him not," were just

as applicable to the churches today as they were to the Jewish church, and that unless there should be an infusion of new life and clearer light from some source, better blot them all out, and begin over again, and the good brethren said, amen."

A man of high authority in politics says, "We are looking for some way by which our nation may pass from the present social distress and perplexity, thro the gathering storm and coming change into a more orderly and righteous development."

Some of those who are watching the signs of the times say that it means widespread revolution. Others think that it is only the rapid evolution of Christianity which must, in the near future supercede every thing else. This much we all know to be true, that in any radical change for improvement the first process is destructive the next constructive.

There is at present plenty of what Paul called, "the foolishness of preaching" together with a great deal of the preaching of foolishness. Preachers have increased in number beyond the demand while the number of church members seem to be gradually diminishing. Make your own comment.

Repent! What does that mean? Etymologically it means to turn something over in the mind. Take the matter of sin and turn it over in your mind. Are there any of us doing that now? Yes, the ministers are considering it very earnestly, and that is a good class to begin it.

What is sin? We don't know. Where does it come from? Don't know. Have we all got it? Yes, preachers, church-members, lawyers and officials, merchants, saloon-keepers, bums and toughs all have it. And what is it good for? Death. What shall we do with it? Have it remitted, i. e., sent back: because we must conclude from our experience with it, that it is not the thing we want.

What do we want in place of it? Righteousness. Do we know where it may be found? Listen: "And a scepter of righteousness is the scepter of his kingdom." Get into that kingdom. It's at hand.

The animal kingdom has done very well to live in, especially the upper story of it, (i. e., if we have not fallen into a lower one.) It's away above the mineral and the vegetable kingdoms. But, now that a higher one is opened up to us, in which the index of authority is righteousness don't we want to get into it? Should we not desire the best? They say it is at hand now. Then we must remodel some of our songs and prayers.

As Cicero said in the Roman Senate: "Where in the world are we at?" We are at the border land of a new kingdom! So said John, so said Jesus and

the apostles, so says the highest authority in science. It must be so. The port of entry is opened. You need not wait till you are dead to get in, but now "strive to enter in." You will never be carried in "on flowery beds of ease" nor yet on a stretcher.

We learn by studying and comparing the kingdoms of nature, and the forms of life therein developed that they pass, by almost imperceptible change from one into the other. The transition is so gradual, the dividing line so narrow that in passing from one to the other, say from the vegetable to the animal, ere we are scarce aware of it, the line is passed. There are phenomena which cannot be accounted for by the laws of vegetable life. We get into difficulty by trying to do so; and it is only by casting about and making comparisons, that we realize that they belong to a higher kingdom and higher life. As we ascend the scale to the more highly developed forms of animal life, the difference becomes so marked that no one should be mistaken.

Now, without stopping to follow the steps of ascent thro the animal forms to its highest type, which is rationalized man, let us assume that the text of this article is a fact, (which it is) and proceed to take observations on a few of the characteristics that distinguish animal from spiritual life. Have not many of us unawares perhaps, already passed the line?

Let us see now to what point of development must we say that man is purely animal? Reason belongs to some animals below man so that alone, tho it be that of a Bacon would not place him in a higher kingdom.

Let us now assume another Bible statement to be a fact, (as it is) viz.: "The day thou eatest thereof thou shalt surely die." Does not the statement itself indicate that man occupies a place essentially different from any other animal?

Moral conscience, the idea of right and wrong, then the desire to know right and wrong. With it was given by God himself the power or right of choice. Here we see distinctly spiritual endowments. A crisis has been reached. A dividing line between two kingdoms. Man is at its threshold. The conditions and consequences are fairly laid down. To be able to distinguish between right and wrong means to pass over the line; but it also means death. Up to this stage no devil could tempt, because he belongs to the spiritual realm and not to the animal. What was the lie that gave man the courage or the hardihood if you please, to pass that line. It was: "Thou shalt not surely die." Was it sin for man to know right and wrong? No. Was it sin for him to want to pass out of the animal into the spiritual? No.